

words. In sacred polyphony and sacred modern music, the individual words of the text must be clearly and distinctly audible.

b) For the same reason, unless otherwise established by the rubrics, it is strictly forbidden to omit, wholly or in part, any liturgical text which should be sung.

c) However, if there is a reasonable cause (for example, because of an insufficient number of singers, or because of their inexperience in singing, or even because of the length of the function or some piece of music) such that one cannot chant one or another liturgical text as given in the notations of the liturgical books for performance by the choir, only the following is allowed: that these texts be chanted in their entirety on a single note (*recto tono*) or in the manner of the psalms. If desired, organ accompaniment may be used.

3

Special Norms

i Regarding the Principal Liturgical Services
in which Sacred Music is used

*A. The Mass**A. General Principles on the Participation of the Faithful*

22. Of its nature the Mass demands that all those who are present should participate, each in his own proper way.

a) This participation should, above all, be interior, exercised in devout attention of the mind and in the affections of the heart. Through this, the faithful "closely join the supreme Priest... and together with him and through him offer [the sacrifice], and consecrate themselves together with him" (*Mediator Dei*, November 20, 1947: 552).

b) The participation of those present becomes more complete when this interior attention is joined to an outward participation manifested by external acts, such as the position of the body (kneeling, standing, sitting), ceremonial gestures and, above all, by the responses, prayers and singing.

Regarding this participation, the Supreme Pontiff Pius XII used these general words of praise in the encyclical letter on the sacred liturgy, *Mediator Dei*:

"They are worthy of praise who strive to make the liturgy, even in an external manner, a holy action in which all who are present take part. This can be done in several ways: when all the people, according to the norms of the holy rubrics, answer the words of the priest, in the prescribed manner, or sing songs which are fitting to the various parts of the sacrifice, or do both these things, or, finally, when in a solemn Mass they respond to the prayers of the minister of Jesus Christ and at the same time sing the liturgical chants" (AAS 39 1947, 560).

Papal documents refer to this harmonious participation when they speak of "active participation" (*Mediator Dei*), the principal example of which is the priest celebrant with his ministers, as they serve at the altar with due interior piety and accurate observance of the rubrics and ceremonies.

c) Finally, complete active participation is achieved only when there is also sacramental participation, by which "the faithful who are present communicate not only with spiritual affection, but also in reception of the sacrament of the Eucharist, so that they derive greater fruit from this most blessed sacrifice" (S. Cone. Trent, sess. 22, ch. 6; see also *Mediator Dei*: AAS 39, 565: "It is very fitting, and is in fact established by the liturgy, that the people should present themselves at the communion rail after the priest has consumed the sacred species on the altar.").

d) Since a conscious and active participation of the faithful cannot be achieved without their adequate instruction, it is useful to recall that wise law issued by the fathers of the Council of Trent which ruled:

"This holy council orders pastors and all others in charge of souls frequently to explain during the celebration of Mass [namely during the homily after the Gospel, 'when the catechism is explained to the Christian people'], either personally or through others, some of those things which are read in the Mass; and they should explain, among other things, some mystery of the most holy sacrifice, especially on Sundays and feast days."

23. It is necessary, however, to regulate the various means by which the faithful can actively participate in the most holy sacrifice of the Mass so as to remove danger of any abuse and to accomplish the chief purpose of this participation: a more complete worship of God and the edification of the faithful.

B. Participation of the Faithful in the Sung Mass

24. The noblest form of the eucharistic celebration is found in the solemn Mass, in which the cumulative solemnity of the ceremonies, the ministers and the sacred music manifest the grandeur of the divine mysteries and prompts the minds of those present to devout contemplation of them.

Efforts must be made that the faithful regard this form of celebration with the esteem it deserves and properly participate in it, as will be explained below.

25. The active participation of the faithful in the solemn Mass can be accomplished in three stages:

a) In the first stage the faithful chant the liturgical responses: */Inien; Et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et justum est; Sed libera nos a malo; Deo gratias*. Every effort must be made that the faithful of the entire world know how to give these responses in chant.

b) In the second stage all the faithful chant parts of the ordinary of the Mass: Kyrie eleison, Gloria in excelsis Deo, Credo, Sanctus-Benedictus and Agnus Dei.

Steps should certainly be taken that the faithful know how to chant these parts of the ordinary of the Mass, at least in the simpler Gregorian melodies.

If all these parts cannot be chanted, nothing forbids that the more simple of these, such as the Kyrie eleison, the Sanctus-Benedictus and the Agnus Dei, be chosen for the faithful to chant while the Gloria in excelsis Deo and the Credo are performed by the choir.

Wherefore, care must be taken that the following easier Gregorian melodies be learned by all the faithful throughout the world: the Kyrie eleison, Sanctus-Benedictus and Agnus Dei according to no. 16 of the Roman Gradual; the Gloria in excelsis Deo together with the *Ite missa est-Deo gratias* according to no. 15; and the Credo according to nos. 1 and 3.

In this manner, a most desirable result will be accomplished, for Christians in every part of the world will be able to manifest their common Faith by active participation in the most holy sacrifice of the Mass with a common joyful chant (*Musicae sacrae disciplina: AAS* 48 1956, 16).

c) In the third stage all those present are so proficient in the Gregorian chant that they can also chant the parts of the Proper of the Mass. This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. The *Missa cantata* must also be highly esteemed because, even though it lacks the sacred ministers and the full splendor of the ceremonies, it is enriched with the beauty of the chant and sacred music.

It is desirable that the parish or principal Mass on Sundays and feast days be sung.

What has been said in the preceding number about the participation of the faithful in solemn Mass also applies to the *Missa cantata*.

27. With regard to sung Masses, the following must also be noted:

a) If the priest and his ministers enter the church by a rather long route, nothing forbids, after the chanting of the antiphon of the introit and its versicle, the chanting of additional verses of the same psalm.

In this case, the antiphon can be repeated after each verse or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the Gloria Patri is sung, and the antiphon repeated.

b) Following the offertory antiphon, it is proper to sing in the ancient Gregorian melodies the verses which were once sung after the antiphon.

If the offertory antiphon is taken from a psalm, further verses of the same psalm may be sung. In such cases, the antiphon may be repeated after each verse or after every other verse of the psalm and,

when the offertory is completed, the psalm is concluded with the Gloria Patri and the antiphon is repeated.

If the antiphon is not taken from a psalm, a psalm suiting the day may be chosen. Moreover, when the offertory antiphon is finished, one may sing a short Latin hymn, which must however be in keeping with that part of the Mass and not be prolonged beyond the secret.

c) The communion antiphon should rightly be sung while the celebrant is receiving the Blessed Sacrament. If, however, the faithful are to communicate, the singing of the antiphon is to begin when the priest distributes holy communion. If this communion antiphon has been taken from some psalm, the other verses of the same psalm may be sung, in which case the antiphon may be repeated after each verse or after every other verse and, when the distribution of communion is over, the psalm should be concluded with the Gloria Patri and the antiphon repeated. If the antiphon is not from a psalm, a psalm fitting to the day and the liturgical service may be chosen.

When the communion antiphon is completed, another short Latin hymn in keeping with the sacred action may also be sung, especially if the people's communion requires a long time.

The faithful who are about to approach the communion rail may recite with the priest celebrant the triple Domine, non sum dignus.

d) The Sanctus and the Benedictus, if sung in Gregorian, must be sung without interruption, otherwise the Benedictus should be sung after the consecration.

e) All singing must cease during the consecration and, where the custom exists, the playing of the organ and all other musical instruments must also cease.

f) After the consecration, unless the Benedictus is still to be sung, a holy silence is recommended until the Pater noster.

g) The organ must remain silent while the celebrant blesses the faithful at the end of Mass. The priest should pronounce the words of the Benediction so that all the faithful may hear them.

C. Participation of the Faithful in Read Masses

28. In the case of the read Mass, too, special care must be taken that the faithful are present "not as outsiders or as silent spectators" (apostolic constitution *Divini cultus*, December 20, 1928: *AAS* 21, 1929, 40), but in such a way that may exercise that kind of participation which is demanded by such a great mystery and which yields such abundant fruits.

29. The first way in which the faithful can participate in the low Mass is when each participates on his own initiative, whether his participation is internal, through devout attention to the principal parts of the Mass, or external, according to the various approved local customs.

They deserve special praise who use a small missal suitable to their understanding and pray along with the priest in the very words of the Church.

But, all are not equally capable of understanding properly the rites and formulas, and spiritual needs are not the same and do not always remain the same for any individual. Hence, there are easier and more suitable ways of participating for some, such as "piously meditating upon the mysteries of Jesus Christ, or performing other devotional exercises, or reciting other prayers which, though they may differ in form from the sacred rites, are nevertheless in keeping with them by their nature" (*Mediator Dei*, AAS 39, 1947, 560-561).

Furthermore, it should be noted that if the practice prevails in some places of playing the organ during a read Mass, and if, after stopping this practice, the faithful would participate either with common prayers or with singing, then it is necessary to disapprove the uninterrupted playing of the organ, harmonium or other musical instrument. Such instruments must therefore remain silent:

- a) after the priest celebrant has reached the altar until the offertory;
- b) from the first verses before the preface up to and including the Sanctus;
- c) where the custom exists, from the consecration up to the Pater noster;
- d) from the Lord's Prayer up to the Agnus Dei inclusive; during the Confiteor before the people's communion; while the postcommunion is being said; and during the blessing given at the end of the Mass.

30. A second form of participation is when the faithful take part in the Eucharistic sacrifice by offering up prayers and song in common, provided, above all, that the prayers and song are suited to the individual parts of the Mass, observing what has been noted in no. 14-c.

31. Finally, the third and most perfect manner of participation is had when the faithful give the liturgical responses to the celebrant, taking part, as it were, in a dialogue with him, and saying aloud the parts that belong to them.

In this more perfect participation there are four stages:

a) In the first stage the faithful give the easiest liturgical responses to the celebrant, which are: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est, and Sed libera nos a malo.*

b) In the second stage the faithful give those responses which the acolyte must pronounce according to the rubrics, and if holy communion is given during the Mass, also recite the Confiteor and the triple Domine non sum dignus.

c) The third degree is that in which the faithful recite parts of the ordinary of the Mass with the celebrant, namely: Gloria in excelsis Deo, the Credo, the Sanctus-Benedictus and the Agnus Dei.

d) The fourth and final degree is that in which the faithful also recite with the celebrant part of the proper of the Mass: the introit, gradual, offertory and communion. This last degree can be practiced with fitting dignity only by select and well trained groups.

32. In read Masses, the entire Pater noster, an appropriate and ancient prayer in preparation for communion, may be recited by the faithful, but only in Latin and with all joining in the *Amen*. Its recitation in the vernacular is forbidden.

33. Popular religious hymns may be sung during read Mass, but with the observance of that law which prescribes that they be suited to the separate parts of the Mass (see no. 14-b).

34. The celebrant should read in a raised voice all that the rubrics require to be said "in a clear voice," especially if the church is large and the congregation numerous, so that all the faithful can follow the sacred action appropriately and easily.

D. The "Conventual" Mass, which Is Also Called Mass "in Choir"

35. One may rightly include among the liturgical services that excel because of their special dignity, the "conventual" Mass or Mass "in choir." This is the Mass which is celebrated daily in conjunction with the divine office by those who are bound by the laws of the Church to choir.

In fact, Mass together with the divine office constitutes the sum of all Christian worship—full praise rendered daily to almighty God with external and public solemnity.

But, since this public and corporate offering of divine worship cannot be carried on every day in all churches, those bound to the law of "choir" will perform it for the others. This holds true, above all, of cathedral churches in relation to the entire diocese.

Therefore, all services "in choir" should ordinarily be performed with a special beauty and solemnity, that is to say, embellished with chant and sacred music.

36. The conventual Mass, therefore, must of its nature be a solemn Mass, or at least a *Missa cantata*.

And where, because of special laws or special induits, a dispensation is granted from the normal solemnity of Mass "in choir," recitation of the canonical hours during the conventual Mass must be altogether avoided. Instead, it is preferable that the read conventual Mass be celebrated in that manner referred to in no. 31, without, however, any use of the vernacular.

37. Regarding the conventual Mass the following must also be borne in mind:

a) Only one conventual Mass is to be said each day, and that should correspond to the office recited in choir, unless otherwise prescribed by the rubrics (*Additiones et Variationes in rubricis Missalis*, tit. 1, no. 4). When there is an obligation, however, to celebrate other Masses in choir, as in the case of pious foundations and because of other legitimate reasons, this obligation remains.

b) The conventual Mass is to follow the norms of the sung Mass or the read Mass.

c) The conventual Mass is to be celebrated after terce, unless the superior of the community decides that for a serious reason it should be celebrated after sext or none.

d) Conventual Masses "outside of choir"—until now sometimes prescribed by the rubrics—are abolished.

E. Assistance of Priests in the Holy Sacrifice of Mass: What Are Called "Synchronized" Masses

38. Granted that sacramental *concélébration* in the Latin Church is limited by law to specific cases, and recalling the response of the Supreme Congregation of the Holy Office of May 23, 1957 (*AAS* 49, 1957, 37), which declared invalid the *concélébration* of the sacrifice of the Mass by priests who, though wearing sacred vestments and moved by whatever intention, do not pronounce the words of consecration—it is not prohibited that, where many priests are assembled on the occasion of congresses, "one alone celebrates while the others (whether all or the majority) participate in the celebration and during it receive the sacred species from the hands of the celebrant," provided that "this is done for a just and reasonable cause and that the bishop has not decreed otherwise to avoid startling the faithful," and provided that in so doing there does not lurk that error pointed out by the Supreme Pontiff Pius XII, which would hold that one Mass at which 100 priests assist with religious devotion is the same as 100 Masses celebrated by 100 priests (see "Address to Cardinals and Bishops," November 2, 1954: *AAS* 46, 1954, 669-670; and his address to the International Congress on Pastoral Liturgy at Assisi, September 22, 1956: *AAS* 48, 1956, 716-717).

39. "What are called "synchronized" Masses are forbidden, however. By this term is understood Masses celebrated in the following way: two or more priests at one or more altars simultaneously celebrating the Mass in such a way that all the actions and all the words are done and said at the same time, even using—particularly if the number of celebrants is large—some modern instruments with which the absolute uniformity or "synchronization" can more easily be achieved.

B. *The Divine Office*

40. The divine office is said either "in choir" or "in common" or "alone."

It is said "in choir" if the divine office is said by a community obliged to choir by Church laws; "in common" when said by a community not bound to choir.

But in whatever manner the divine office is recited, whether "in choir" or "in common" or "alone," it must always be considered an act of public worship rendered to God in the name of the Church if it is said by those persons who are bound to its recitation by ecclesiastical laws.

41. By its nature, the divine office is so composed that it is intended to be recited by alternating groups. Moreover, some parts, by their nature, require that they be sung.

42. From this, it follows that the fulfillment of the divine office "in choir" is to be continued and favored; the fulfillment of the divine office "in common," as also the singing of at least some parts of the office, is highly recommended, according to the appropriateness of time, place and persons.

43. The recitation of the psalms "in choir" or "in common" must be done with fitting dignity, with observation of the proper tone, with appropriate pauses and full harmony of voices, whether it is done in Gregorian chant or without singing.

44. If the psalms occurring in a canonical hour are to be sung, at least a part should be sung in Gregorian chant, either in alternating psalms or in alternating verses of the same psalm.

45. The ancient and venerable custom of singing vespers with the people on Sundays and feast days, according to rubrics, should be preserved where it now exists; and where it does not exist it should be introduced to the extent that it is possible, at least several times a year.

Let ordinaries, furthermore, take care that the singing of vespers on Sundays and feast days not fall into disuse because of the introduction of evening Mass. In fact, the evening Masses which the ordinary may permit "if required for the spiritual good of a considerable part of the faithful" (apostolic constitution *Christus Dominus*, January 6, 1953; *AAS* 45, 1953, 15-24; instruction of the Supreme Congregation of the Holy Office, same day: *AAS* 45, 47-51; *Motu proprio Sacram Communionem*, March 19, 1957: *AAS* 49, 1957, 177-178) must not be at the expense of the liturgical functions and pious exercises with which the Christian people customarily sanctify feast days.

Therefore, the custom of chanting vespers or of practicing other pious exercises with Benediction of the Blessed Sacrament is to be preserved where it exists, even if evening Mass is celebrated.

46. In clerical seminaries, however, whether diocesan or religious, at least some part of the divine office should be recited in common regularly and, whenever possible, be sung. On Sundays and feast days, vespers, at least, should be sung (see canon 1367, § 3).

C. *Benediction of the Blessed Sacrament*

47. Benediction of the Blessed Sacrament is a true liturgical service. It must therefore be performed as prescribed in the Roman ritual, title X, chapter V, no. 5.

If some other manner of imparting Benediction of the Blessed Sacrament exists in some place by immemorial custom, this may be preserved subject to permission of the ordinary; prudence recommends, however, that the Roman manner of Benediction of the Blessed Sacrament be given preference.